

THE Syn. P. 62. 67<sup>1</sup>  
**A N S W E R E**  
**OF A MOTHER VNTO**  
**HIR SEDVCED SONNES**  
**Letter.**

APOCAL. 17. 5. 6.

*And in her forehead was a name written, A myſtery, Great Babylon, the mother of whoredoms and abominations of the earth. And I ſawe the woman drunken with the blood of Saints, and with the blood of the martyrs of Ieſus: and when I ſaw her, I wondered with great maruell.*

2. CORINTH. 6. 14. 15. 16. 17. 18.

*Be not vnequally yoked with the infidels: for what fellowſhip hath righteousneſſe with vnrightheouſneſſe? and what communion hath light with darkeneſſe? And what concord hath Chriſt with Be-lial? or what part hath the beleener with the infidel? And what agreement hath the Temple of God with idoles? For ye are the Temple of the living God: as God hath ſaid, I will dwell among them, and walke there, and I will bee their God, and they ſhal be my people. Wherefore come out from among them, and ſeparate your ſelues, ſaith the Lord: and touch none vnckeane thing, and I will receiue you. And I wil be a father vnto you, and ye ſhall be my ſonnes and daughters, ſaith the Lord Almighty.*

UNIV.  
LIB.  
CAMP.  
Ez.



W.

UNIV.  
LIB.  
CAMP.

ANNO 1627

397301

A LETTER WRITTEN FROM DOWAY  
6. OF MARCH 1627. BY A SEDVCED SONNE  
VNTO HIS MOTHER.



DEARE MOTHER,

It is not the first time since my departur that I haue writ vnto you, neither shall it bee the last. Nature will find a way to vent her duty were shee neuer so hard opprest. Out of sight is not out of mind, for were you but as mindefull of your selfe, as I am of you, I doubt not but by the effects you should find mee a dutifull sonne. But as the blind who see not themselves, thinke all other not to see them likewise, so you forgetting your self thinke mee forgetfull of you so. God knowes before whom one daye I am to giue an account of my duty towards you, how that there passeth not a day, or night either, when you and yours take your rest, wherein there is not intercession made for you. If I knew what els in this my state a childs naturall obligation could effect, in the behalfe of a mother, I would with what endeavour I could accomplish it. But alas Deare Mother, when your request is unreasonable, nay unnaturall, as the forsaking my religiõ, Gods Church, his truth, nay himselfe, it standes not with the duty of a sonne any waye to yeald in the least to so vniust demands of a Mother. O that your desires weare but of that nature (of that good Mother wee reade of in the Maccabees was,) who did encourage her children to suffer euen to death for God. I doubt not but God would so strengthen me with his grace, that you should find my duty as ready to obey, as your pietie would bee willing to command. Though it bee not common for a sonne to teach his mother, but rather to follow hir in what shee should direct him, yet when parents mislead from the way of truth, shall without knowledge, command what is contrary to Gods will, and their childrens conscience, It may bee, may it is the part of a dutyfull sonne, to remember that their command is sinne,

& cannot bee followed. All I heare now doe is no more; I doe but informe you that the happines you wish mee is not true & reall happines. That not longer I now, but your owne soule might bee the obiect of your thoughts. That you would from henceforth no longer bee astraynger from the truth. But submit your self to her, who as a louing Mother would receaue & embrace you, with all affection within the armes of veritie; first bee instructed by her, Deare Mother, and then shall you learne to gouerne & guide your owne children in thinges that are good. And then I am sure they will bee ruled and guided by you. And this is all, should I doe lesse, I should thinke with the Apostle that I were farre worse then an Insidell. For how can I behould wolues which pray not for you, but prey vpon you, and hould my tongue. Where were my dutie? I perceauing you tost vp and downe in the waues of herrieie, as you are, & your self ready to suffer shipwrack, and I not so much as offering you my hand to draw you into the Arke. Which of all those blind guides that now peruert your poore soule dare or will affirme, that the foundation one which your saluation purchassed so dearely by the blood of your Sauour, your faith is built, is unfallable. If fallable why doe you, hazard your saluation purchassed so dearely by the blood of your Sauour vpon sand. Deare Mother I as a poore child of your owne bowels, as vpon my bended knees in all dutie of a sonne, doe desire you consider your owne declininge age, your life to come, your last iudgment, (& if you doe not now heere in time) worke a preuention of that fearefull sentẽce which otherwise must passe vpon you, (that so you may aroide the wrath to come) endeavour somewhat to examine whether all bee true your false prophets preach vnto you, or at least whether they practise.

what they preach. First try & then trust. And because your capacitie cannot master a better argument then to examine the liues of your professors of your owne sect. There begin. See first whether your newupstart mynisters doe not like stage plaiers trickt up in their neat apparell onely, and barely ackt, and talke, and practise nothing; they will tell you of Christs passion his povertie, his want, his hunger & thirst, his humilitie, his patience, his labor & trauell, his ignominy in being apprehended, scourged, spitt one, in bearing his crosse: they will also tell you of the Apostles povertie, their sufferings, their wrongs and afflictions, but who is hee either of your Ministry, or Layetie, will follow your Sauour in these his passions, who is there among you that in your selues allow either of fasting, or watching, or voluntary povertie, or good works, or afflicting your selues for Gods sake. To be despised to forsake the world, & to liue for euer austerely in penance for sinnes; they can commend these things in Christ & his Apostles, & yet forbid to bee practised by themselves. They will tell you that our Sauour payd the price for vs, whereby wee are become heiers of God, Co-heiers with Christ, & being heiers wee shall inherit, though wee suffer nothing. For Christ both suffered and satisfied for vs; but they will not see what followeth. For where the Apostle calleth vs heiers of God &c. hee addeth immediately, if yee suffer to gether with him, signifying that wee are heiers with Christ, upon condition that wee suffer with him, to the end wee may bee glorified with him; for wee are not freed by our Sauours passion from suffering, but the more inuited or rather obligued thereunto, witnesse our Sauour himselfe, hee that will come after mee, let him deney himselfe, and take up his crosse and follow mee; But contray if you will but looke into Gods Church, you shall not onely find Christ spoken of; but truly followed. You shall see those, whose onely soy is in afflictions for Christs sake,

whose song is that of the Apostle. God forbid I should reioyce in any thing, but in the crosse of Christ. Who haue forsaken all and giuen their whole Estate to mainteine the poore, and so committed themselves to the providence of God; wee haue not those who barely commend virtues in our Sauour, but follow them in deed; also they are such that talke little, fast hard, pray much, suffer continually, they are in want & that willingly, to helpe others. Poore they are in meanes, but poorer in spirit; and theirs onely is the Kingdom of heaven. I will add no more least I should seeme rather to preach you a sermon, then to wright you a Letter. Deare Mother see & bee acquainted with those who both of this faith & life liues amongst you, I am sure their good wayes, will better informe you in this kinde then my letters. And that you may bee the surer satisfied, let the trauels of any of my bretheren make triall, & let them not doubt; But that they may bee as safe and as well for their calling, & trauell here, as in England. I liue in Doway a halfe weeks iorny from you, trust my brotherly loue towards them for their safetie, at one of the English houses in Doway you shall find mee; I could rather wish to see any of my brethren heere at Doway, but I pray you if you will not take so hard a iorny for my sake, at least let mee heare from you. Direct your Letters to one M. Wetwoods house in Doway, who is an English Gentleman, what I haue wrot vnto you Deare Mother, is likewise written to my poore brethren, and sisters whom with your selfe, I commend in my most earnest prayers vnto the safe protexion of God almighty who I hope hath brought mee hither to prouide for your poore decreaued soules. In our Lord and Sauour farewell, bee mindefull of your selues that your soules perishe not in that heauie daye of the Lord.

Your euer obedient & dutyfull Sonne  
I. MADD.





# THE ANSWERE OF A GRIVED MOTHER TO HIR SEDVCD SONNES LETTER.

**H**y letter came to my hands, (my deare Child) like IOSEPHS partye-culloured coate, to his father IACOB, in many things there holds much proportion; This is my Sons coate saith the good old man; a wicked beast hath deuoured him: IOSEPH is surely torne in pieces. I cannot say so altogether; but this is my sons letter, doth your poore aged Mother say, I know it is the great beatt, hath set his make vpon him, & appointed him for the prey; I shalbe robbed of my Son; Oh! I shalbe robbed of my Son: at the best, the Ishalites haue carried him into Egypt, a place of grosse idolatry, where hee is; for his letter tells mee it left him at DOWAY, & there must mine find him.

What there my Son? Now lett hir, who is acquainted with the deare name of a child, say, whether there houlds not much proportion, betweene IACOBS sorrow and mine, I goe downe to the graue mourning, I shall lye downe in sorrow. Your old Father, & as full of greifes as years, since thou wentest away, is not; and thou art not, & I am a poore distressed Mother, thus hath the Lord shewen me much bitterness. These things are against mee, euen all these; but I am robbed of my child; That, that hastens to bring my gray haire with sorrow to the graue, oh come againe my deare child, come againe; that I may see thy face with comfort once more before I make my bed in the darke; (it is now almost night with me) and I shall bee seene no more. O returne my son: returne my Son: returne my Son, my Son.

Returne, how readily should a dutifull child come, when a deare mother calls? how soone would hee doe, what the Mother bids? Were it of the same nature with hirs in the Macca-bes, how willingly would I imbrace the stake, and giue vp my breath in the flame. But alas! my Mothers request is

vnreasonable, nay vnnaturall, as the forsaking my Religion, Gods Church, his truth, himselfe.

And is it so my Son? an vnreasonable request indeed, and vnaturall; O but harken my child; and if it bee so, let thy owne Mother bee hated? O harken my child! I beseech thee euen by the throwes of thy first birth harken! & the Lord giue thee an open eare, while the true Mother pleads with the harlot for hir Son, and hee that is wiser then Solomon bee iudge betwixt vs, euen he bee iudge. He ease me of my aduersary: euen he ease me of my aduersarie whose vexeth me very sore, & makes me goe heavily all the day, troubling me and breaking my heart. The Lord looke on the trouble of his handmaide, and remember hir, & giue hir, hir Son againe, as I haue desired, and to my power laboured, to giue him to the Lord againe, all the dayes of his life by keeping his Religion, his Church, and his Truth: and rather then forsake these or any of these, to lye in the fetters vntill the iron enter into his soule: and after to giue vp his breath in the flame; to resist etten vnto blood. O my child consider! it is neither the chaine if not PAVLS; nor the prison if not Silaces; nor the flame if not BRADFORD'S that makes the Martyr: indeed child it is not. But is it PAVLS chaine? noe reason the bearer should bee ashamed; A prisoner in the Lord? sure there is a cause of reioycing. At the stake for a good cause? now there is cause of singinge, of clappinge the hands.

But the body may bee given to the fire (my child) and loue may bee wanting: the crosse may bee taken vp, yet not Christs, nor he followed; The body may bee stript, and whipt, pinch'd, nay almost starud, and yet who required these things at your hands? But let the cause be such as these Saints were, and then let the sufferers glory; for to such is it giuen not only to be-

Gen.

37-38

Mo. her.

1. king. 3

1. Sam. x

Psal. 105

1. Tim.

1. 16.

1. cor. 13

5. 17.

Philip.  
1. 29.

leeue, but also to suffer for the name of the Lord IESVS. And now let the harlot speake, for I know thee told thee what thou shouldest say; what could I haue done vnto my son, that I haue not done; for his better keeping of these, euen all these? Yet would I not seeme a proud Iusticiary, for how few are those HANNAHS? who giue their children backe to the Lord, who present them first in the Temple? who breed their children as they ought; as they are bound to doe? as the Grandmother LOIS, and the Mother EVNICE bred Timothy? I cannot say I did: in how many things might I faile? I know in many. But let the Harlot accuse mee. Child canst thou speake nothing for thy Mother? my good child speake, I know thou canst. Whereunto hath the deare affection of thy parents tended? Whitherto all their care? their paines? their cost? their prayers? their feares? their hopes? Their hopes! here it was indeed, here it was, I thinke. I know wee offended; for surely wee doated vpon thee child, forgie vs that wronge: Wee thought thee our possession, the son of our right hand, the staffe on which our old age might leane: But how often doe parents hopes deceiue them? how soone may a hopefull blossom die in the bud? a forward springe bee nipped with a cold winde? or a sharp froit? doe not parents, I pray you, doe not doat vpon your children, or thinke of them about what is meer. There are many moneths yet vnto your harvest, and a little time makes great alteration! I tell you parents, and I tell you weeping, our extraordinary expectations on earthly things, ordinarily disapoints vs; sometimes our ordinary, but that doth lesse trouble vs. Marke this I pray you, it falls out many times, that a beloued RACHEL proues barren; and hated LEA fruitfull. I pray you marke it, there is much woe in it. It falls out so with mee, and I am sure I was not the first, neither can I bee the last, wee haue so many doaters; my possession is become vanity; my BENJAMIN a BENNONI, the Lord hath knapt my staffe asunder. But why should my aduersary boast against mee; I thinke hee will not, least his RACHEL also proue barren: so the Lord can make him or hir: when wee bottome our selues vpon them, or set

our affection on them too much, but come, what would the Harlot say? I know shee would speake.

Why, he sucked in herry with his very milke, & his stronger meats was mingled with it. And when you sent him to the fountaine, and as you thought to the springe head, you were quite mistaken, for they are but bitter waters, vncleane, and muddy.

Mistaken indeed I was, & much deceived, for had not the fountaine bene impure, or had not the Beasts foote mudded it, I had not bene robbed of my child: nor at this time been pleading for him. But there was a bad hearb in the good pottage; a dead flie in the sweete oynment, a subtil Serpent in the pleasant garden; thus wee parents, druncke with our owne hopes, little foresee our childrens danger; how soone they may fall vpon a selfe, & there make shipwracke of faith and a good conscience, and all. A parent art thou, when wilt thy doubts? thy feares haue an end? And now what shall I say to thee my aduersary? I must not, I dare not, giue thee reuiling words, but the Lord rebuke thee; euen he rebuke thee, and bee iudge betwixt vs, whether in that way which thou callest heresie, wee doe not worship the GOD of our fathers beleeuing, &c.

What? and not to submit to our holy Church? not come within hir armes for instruction? what is this but to bee as a doue without the Arke? to bee tossed vp and downe vpon the waues of heresies, still ready to suffer shipwracke: let your son then haue your hand mother, who so piously reacheth forth his, whereby to draw you into our Arke. I thanke my good child knowing his simple heart: and tender childlike affection, for I beare him witnesse that hee hath a zeale, though not accordinge to knowledge, the time of his ignorance, O Lord remember not; & find out a time to take away the scales, and bee mercifull to all such as sin not of malicious wickednes that are in some error of iudgment, not of practise, and now my Son, I dare not giue thee my right hand of fellowship, no I dare not child; wee haue a better card whereby to saile; a more sure direction whereby wee fetch our compass; a more certaine and infallible Oracle, whereunto

Harlot.

Mother.

Agg.  
24. 14.

Harlot.

Mother.

all the Prophets and Apostles give wit-  
 nesse. Wee know Churches may erre,  
 and men may bee mistaken as men; Pe-  
 ter was so, whereupon PAVL resisted  
 him to the face, for he was to bee bla-  
 med. Alas my Child! PAVL and PE-  
 TER may and did take vpon them the  
 care of the Churches; the care of them  
 is one thing, the waight of them is  
 another, thats too heauy for mans  
 shoulders; they were but itons (child)  
 in that spirituall building. But heare  
 my voice, and I will tell thee: Wee ac-  
 knowledge (the Scriptures teach vs so)  
 that the Church of the liuinge God (I  
 call it neither ours nor yours, but blest-  
 ed is the man that hath his name writ-  
 ten therein) is the pillar & ground of  
 truth; no foundations wheron the  
 building must relie; but as it is built  
 vpon the foundation of the Prophets  
 & Apostles IESVS CHRIST himselve  
 being the chiefe corner-ston, in whom  
 all the building coupled together,  
 groweth to a holy Temple in the Lord.  
 Why? but all this while you are but  
 vpon the sand, no true foundation, nor  
 infallibility of supportinge. Will you  
 haue a Sons soule, hazarded vpon  
 sand? hazard my childs soule Harlot;  
 O pretious thinge! O rich Jewell! O  
 inestimable treasure! Why it is amidst  
 the thinges of the world, like DAVID  
 amonge the people; worth ten thou-  
 sand of them & much more of all the  
 thinges in the world (my deare child)  
 run not the hazard of that. Hazard a  
 foote thou maiest, & yet thou wilt not,  
 thou hast another; a legge, thou hast an  
 other; an hand, thou hast an other; an  
 arme, thou hast another; an eye, thou  
 hast an other. Here are not partes (my  
 child) loose one and loose all. O vn-  
 ualluable losse, and vrecoverable! the  
 redemption thereof must cease for euer.  
 What would not a parent now doe, to  
 put a childs soule out of hazard? Then  
 heare mee my son, son of my bowels  
 harken; Is that soule in danger, that  
 is in the Arke, made by Gods owne ap-  
 pointment both for the matter and the  
 manner, directed by him to that mor-  
 ninge star, from which it hath a cer-  
 taine course. Listen my child, child of  
 my bowels listen; is that corner-ston a  
 sandy foundation? can the waight of  
 men & angels presse it? can the gates  
 of hell remoue it? Indeed my child, if  
 that stone fall vpon thee or me, wee are

crushed in peeces; so are wee if wee  
 fall vpon it, heedlesly, carelessly, presump-  
 tuously, but come vnto it in the whole  
 obedience of thy heart, sticke, cleaue  
 vnto it, as RVTH to NAOMIE, bee not  
 intreated to leaue it, or to depart from  
 it, & thou canst not miscarry. Harken  
 my son, son of my bowels harken, can  
 the blowinge of the winde? can the  
 beating of the storme, remoue that  
 house which the wise builders hath  
 founded vpon a ROCK? Thou doest  
 my Son beleue CHRISTs words, I  
 know, thou doest beleue them. Then  
 harken my Son this once, Son of my  
 bowels harken. He that layeth a founda-  
 tion diggeth deepe, certainly so did  
 this wise builder, beyond all humane  
 traditions, here was no settling. Beyond  
 all will-worship, a counterfeited ground;  
 Beyond all satisfaction of his owne,  
 this was not follid: Beyond the inter-  
 cession of Saints and Angels, this was  
 not safe; Beyond the righteousness of  
 his best workes; here hee would faine  
 stay, but it would not hold the waights;  
 still he digges further, for the soule  
 that seeketh the Lord, is not satisfied  
 vntill he find him. Where haue ye laid  
 my LORD (saith MARY) let me find  
 him or all is nothing; well hee digges  
 deeper, euē as hee that seekes a treasure;  
 or as a thirly man after a springe of  
 water, or like those 3 mighty, hee will  
 through the whole hoast of the PHI-  
 LISTIMES, but hee will digg through  
 those sandy bottomes, and get to the  
 rocke. And now vpon it hee is, and by  
 it supported, & from it refreshed, for  
 behold here is strength to hold him vp;  
 here are waters, liuing waters, to com-  
 fort him for this rocke is CHRIST; it  
 is good beinge here, here will hee set  
 vp his rest; here will hee abide for  
 euer; If the Rock faile not, he cannot  
 faile; blessed is the man that hath this  
 foundation; thrice blessed is hee that  
 hath this water to drinke; hee will  
 neuer dig it in broken pits. Can the  
 raine or haile fall now vpon this  
 man? as vpon a wilderness? to whome  
 that man (so Christ the Rocke is cal-  
 led, and obserue the number) will bee  
 as a hiding place from the wind, and  
 as a refuge fro the tempest; as riuers of  
 water in a drie plate, and as the shad-  
 dow of a great rock in a weary land.  
 Now the raine may fall, & the floods  
 come, and the winds blow, and beate

Math.  
 21.44.  
 Ruth.  
 1.16.

Gal. 3.11

2. Tim.  
 3.15.

Ephe.  
 2.20.

Mary.

Mother.

1. Sam.  
 11.3.

2. Sam.  
 23.10.

10.1.



Math.  
7.25.

Isa. 5.4

Isa. 35.4.

Isaiah.  
50.11.  
observe  
the  
place.

upon this house, and behold it stands, for it is grounded upon a rock. See (child) a mount Sion now, which stands for ever, & the blast of the mighty shall bee as a storme against the wall: Oh my child! though my eyes bee shut vp, yet am I, as it were in BAALAMS rapture; who can tell the strength of this man? for as the rocke is, such is his strength, as the strength of an Unicorn; no poison shall hurt him, no forcery shall make against him, he hath a refuge from the storme; a shadow from the heat, a strength in distresse. Who can now tell the joyes of this Iacob? or number the fourth part of the comforts of this ISRAEL? Let my strength bee as this mans strength; and let my last end bee like his. Deare child; I as an affectioned mother to my owne bowels, by my sorrowes in thy first birth, by those since, wherewith I trauell with thee, till Christ bee formed in thee, by that solemne vow, thou madest to God in Baptisme; by that stronge bond of nature, and deare name of a Mother, I doe desire nay thee that might command, doth beseech thee to consider, by what hath bene said, and y Lord make it profitable, whether my requests that thou wouldst returne, bee vnreasonable? or vnaturall? whether my reasons for it, are any way dangerous or hazzardous; or rather whether the one be not pious, the other safe and certaine; directing thee vnto that church, which is guided by a certaine course; it may float, it cannot sinke; setting thee vpon a sure foundation, it may shake, it cannot fall; no more then the corner-ston which cannot bee removed; Intreating thee to put away those lyes, which are in thy right hand. All those IDOLS which cannot healp; All those sparkes w which you may compasse your selfe, and yet lye downe in sorrow to, perswading thee to put away all those vanities, (they are too long to name) which weighed in the ballance, will bee found too light, & also to digg to the Rock which cannot faile. Oh my child consider! It is not for any of your good workes, that you are condemned; noe my child; they are amiable, and they are commended yea chereished, whither wee heare of them there or see them here, nay we confesse you haue them, who go beyoud the workes of many among

vs; who carry a great shew of holinesse. Goe on in them my child, goe on in them, yet I know thou wilt consider, that there are many circumstances, belonging to euery action, from which the worke euer receiues it's true estimate. Thou maist heare somewhat more of this anon; because thou doest not walke vprightly, according to the truth & purity of the gospel. I would driue this naile to the head now; Why consider child, whether your rocke bee as our rocke; euen our emmyes beeing iudges, what will bee come of their Gods? their rock in which they trusted? let them rise vp and healp you, & bee your protection. But see my child, this rocke is bee euen this is bee, which I haue pointed out vnto thee, & there is none with him, only Christ (my Son) only Christ; Can there be hazzard my child? can here be danger? canst thou thirst at the fountaine? canst thou sinke vpon the rocke? In thy owne righteousness thou maist, the intercessions of Saints and Angels may deceiue thee. BAAL may bee bused (my child) peradventure he may bee sleeping. Abraham may bee ignorant of thee, & Israel may not acknowledge thee. I say that it may bee, that thou maist see plainly how at the best here is a venture here is a hazzard; but bee that keepeth Israel neither slumbreth nor sleepe; and this is bee, which I point out vnto thee, there can be no hazzard here, this rocke is a mighty redeemer, he will sustaine thee alone, he must haue no healer; whome wilt thou ioyne with him whose name is euerlasting? I tell thee (child for the summ of all is this) ther's nothing though neuer so louely; in thine eyes, which can make thee the righteousness of God; but that which was made sin for thee. Tell me then, were any of these thinges crucified for thee? how long shall vaine thoughts, which separate frō God, lodge within thee? returne then my Son, returne my Son; or in case thou doest halt betweene two opiniōs, surely the Lord the iealous God, who will not giue his honour to another, nor suffer DAGON to stand by him, will haue this controuersy against thee; and what Saint or Angel shall plead for thee? thou hast committed two great euils, thou hast forsaken the fountaine of liuing waters, and heued thy selfe out cisternes broken cisternes

Deut.  
32. and  
31. and  
vers. 37.  
&c.

1. King.  
18.

Ier. 2. 13



cisternes that can hold no water. Returne then my Son, returne my Son, my Son.

Sonne.

Mother.

O my Deare Mother you haue almost perswaded me to returne. Almost my Son? why not altogether? What a cake halfe baked? Altogether my Son or it is nothing. Thou must make straight steppes, & cast of that which hāges on so fast, leaſt that which is halting bee turned out of the way. The Lord calls for thy heart, giue it him my Son; & follow him wholly, or else thou shalt neuer with Caleb and Ioshuah, come into that good Land. Oh my bowels doe yerne vpon my Son! the Harlot shall rather haue him, then I will haue him deuided. Come away from him my Son, come away, what hath the Harlot more to say?

Web. 12.

1. 13.

Sonne.

Ho Mother, why what mine eyes haue seene, the liues of your Ministers & Professours, why your very lights seeme to bee darknesse: your Seers see not: your Watchmen keepe not sentinell; your Ambassadors for Christs honorable name! who in Christs name should intreate the people to bee reconciled, these liue as without God in this present world; for pleasure is their God, & their belly their shame. And which is yet more, their heads and rulers, who Lord it ouer the rest, are Chiefe in this Trespasse, can here bee truth, (Mother) can here bee truth? I tell you Mother: they are as abominable, in their practise many of them, as NADAB and ABIHV or ELIES two Sones; are these the fruits of truth amongst you? why you seeme to haue but the very Carcasse of the ministrie, & you doe not so much as couer it with a seemly cloth; doe not your Ministers tricke it & trim it many like Stage-players, (& indeed to such may they bee resembled) for some thing they act for y<sup>e</sup> time, as Christs passion, like a kind of Tragedie then come they downe and Ruffin it, as much as in them lieth, Crucifying againe the Lord of life by the foulenes of their actions. Can here bee truth? And for your Professors, they make a great noyse, yet doe they content themselues with the lampes of an outward profession, without the oyle, they will come in and sit down too, as guests, yet without y<sup>e</sup> wedding garment. They wil take of Christs sufferings, but

what will they suffer for him? I tell you (Mother) I know it, you haue many who will bee counted children of the light, yet walke in palpable darknesse, doing the deeds of it, can here bee truth Mother? O child take heede you wound not a holy profession, through the vizard of it; but I haue many things to say vnto thee, some thing to the Harlot to, but they will come forth as in a throng, perhaps in no very good order; because I would scrue it together in as little roomth as I might. And first my Son, I know thou didest not publish this in gath, nor tell it in y<sup>e</sup> streets of ASKE LON. If wee had not carried our wickednesse in our foreheads, my child would not haue vncouered our skirts. I know thou wouldst preferue the credit of thy owne nest. But the Harlot cannot but know these things. Though neuer by thy relation, for they are not practised altogether in corners; but before Israel & before y<sup>e</sup> son; and they will bee as openly punished, for God hath a countersey for it, & wo bee to them by whom this offence commeth. But stay Harlot, might I not say to thee, as the Prophet vpon another occasion, Are there not with you? euen with you Sins against the Lord your God? What meaneth elce those 6000. infants heads found in your Gregories ponds? whose fathers must needs bee holy men liuing so neare the smoake of his holinesse kitchen. What meaneth elce, that fare-well which one of your owne profelits bids to Rome, when he came forth, of hir,

Mother

1. Chro.  
28. 20.

Alte  
Mon.  
p. 1054.

*Roma vale, vidi, satis est vidisse:  
reuerſar  
Cum leno, meretrix, scurra, cina-  
dus ero.*

Now farwell Rome, I haue thee seen,  
it was enough to see:  
I will returne when as I meane  
Baud, Harlot, Knaue, to bee.

I could aske thee what meaneth such? & such abominations? such whereto thy sister Sodome neuer exceeded thee, but what were this but for the pott to proue it selfe faire by the cetules blacknesse? or it were somewhat though not altogether, like the replie of the Hebrew, reproued by Moses, for striking

Exod. 2.

his fellow. Thou killedst the Egyptian, What was that to the lesning of the Hebrews salt? Let my heart euer looke inward, and take a reproofe as a plaister. Wee deserue thy reproofe, euen the spitting in our face, for wee are vncleane. Your sins are no excuse for ours, nor ours for yours, wee shall each beare our owne burden, punishment will find vs both out, and in the day of the Lords visitation, he will visit our sins vpon vs, let Baall plead for Baall, &

Exod. 2.

wickednesse proceed from the wicked man, & let him defend it, it will find him out at length, & in due time the foote shall slide. And it shall bee bitternesse in the end, that the Preists, whether yours or ours, haue made the sacrifice to bee abhorred, & for the professors too, that they haue caused the name of the Lord, to bee blasphemed, and his holy wayes to bee spoken against, nay I tell thee, some of these both ministers and professors too, that haue thus profaned the couenant, & dishonored that holy thinge, they haue taken vpon them, are made contemptible, and base before all the people. Oh that they were wise, then would they vnderstand; they would consider their latter end. But to thee my child, I know the Harlot will harken, and let his so. Wee confesse my child that the Preists mouth should keepe knowledge, & his lipps teach many Holinesse because the Lords house, & his Preists should for euer bee clothed with righteousness, then would the Saints shout for ioy; for they doe wish that all the congregation were holy; Priest and people, euery one of them. Yet was it rebellion in Korah and his company to thinke them all so; & surely a great fault in thee, to be as far wide in the contrary; what one of your ministers, or professors? saist thou, &c. Oh my deare Son, number not the godly with the wicked, it will not prouit, wisdom will bee iustified of his children, whose spot is not like your spot; I am taking vp againe some of Balaams words; they were strang comming forth of a trunk; how wilt thou condemne my child, where the Lord hath not condemned? how wilt thou accuse, where the Lord hath not accused? Wee haue a people (my Son) whom thou maiest see, from the topps of y<sup>e</sup> Rocks, from the hills thou maiest behould them, Lo. This people

shall dwell by themselves & shall not bee counted among the nations. It is as dangerous to call good euill, as euill good. Wee haue (my Son) a holy ministrie amongst vs, wee haue a holy people, though but like two little flocks of kidds, where as the A R A M I T E S fill the countrey. It mu't needs bee so, how can it bee otherwise? why my child, didst thou not see them euen now a people vpon the rocks, & vpon the hills? there mu't bee sweat to get thither, & how loth are we to take pains? this deepe digging is a wearisome worke, it is a sowing in seare; good Child make, an outward forme without the power, staith this man by the way; a lie another; one man sets vp Idolls in his heart, & rests vpon them; Another puts a stumbling blocke before his eyes, & will not ouer; a Lion is in the way saith another, & hee lies still & turneth like a doore vpon the hinges. An aunie of the Philistines will opposte me, I cannot through; the children of Anack are there, I shall neuer gett the land, thus ease staith the fool, & vaine thoughts deceiue, as if victory could bee gott by sleeping, or a crowne with ease. But there is a C A L E B & a I O S H V A too, who walke wholly with the Lord, & through they gett notwithstanding all opposition. Thus my Child there is a remnant, there are a few, & not so few but Elias may discerne them, for hee is not alone. But (my sweet Son) pray thou for the life and prosperity of these few, euen for thy Mother and hir childrens sake, for by them, it is, that thy fathers house, and thousands more enioy their safety, sitting vnder their vns and figtrees; for these are the Moseses that stand in the gap to turne away the wrath of the Lord, least it should begin and make an end in one day. These are they, who intercead for the people, when the plague is begun standing betweene the liuing and the dead. These are they who are as oft vpon their knees, as the people in their sinne. These are the M I C H A A H S though there be 400. against him that will not daube with vntempered maunter, & so build a mudd wall, but deale plainly to turne away ruin from the King & people, if they might bee heard; though they bee smitten on their cheekes, and fed with the bread of affliction; But the soules of the

1. Kin. 20.

Ezech. 13.

Ezech. 13. 11. &amp;c.

1. King. 22.

Numb. 26. 3.

Deut. 32

Numb. 33

Numb. 33. 13.

of the Saints are in Gods hands, when others goe on and are punished, & others from chamber to chamber when the scourge commeth, yet shall not bee bidd. Wee haue our Watchmen too, who blow the trumpet though the Adders ears bee charmed; Wee haue our Shepherds too, who seeke not ours, but vs, who will most gladly bestow, and will be bestowed for our soules, though the more they loue, the lesse they are beloued; yet is the word as fire within them, & knowing the terrors of the Lord, they will perswade men. Now consider (my Son) was not Arons Priesthood, an holy-Priesthood though Nadab, and Abihu did that the Lord commanded them not? Were not the Sacrifices holy, though Eli's Sons were wicked? that the offering of the Lord was abhorred, was the peoples fault. Yet woe befell them, who gaue the offence, & it shall certainly ouertake all such as goe on, in their steppes. But all this while there is no warrant for abhorring the offering. There is a treasure inearthly vessels, the treasure sanctifies not the vessell, nor the vessell pollutes the treasure. Moses Chaire cannot make the Scribe the holier; nor can the vnholinesse of the Scribe pollute Moses Doctrine; No mans sins should bring the seruice of God into dislike. What if the whole Church visible be, (as for ought I know it is) in a Sardin condition; not onely weake and sicke, but euen ready to die. Yet may there be many names which haue not defiled their garments & so there are. And they like trees planted by the riuers of waters, cannot care for the years of draught, nor feele when the heat commeth, neither cease from yealding fruit. They are of the Lords plantation euer fat and well liking, as the dew from the Lord, & y shevers vpon the grasse, that carrieth not for man; nor waiteth not for the Sons of men. Me thinkes I am againe in Baalaams rapture, how goodly are thy tents O Iacob? & thy habitations O Israel? as the valleys are they streatched forth; as Gardens by the riuer side, as the Aloe trees that the Lord hath planted, as the Cedars besids the waters. Thus (my Child) the Lord can preferue him a seed, euen where Sathans kingdome is, he can haue his saints in Neros house, & an Obadiah in Ahabs Court,

And it shall be their glory & crowne of reioycing: That where Sathans throne is, they haue kept their names & haue not denied their faith. Oh! my Son, come and see their comelinesse, thorow the beauty the Lord hath put vpon them, it will informe thee more then many lies: These are they my Son; who count all things but lose, that they may win Christ; whom yet they know not after the flesh; much lesse the crosse; much lesse the nailes of it, or any other rotten relique. The spirit quickneth; the flesh profiteth nothing. These are they who goe alwayes bound in the Spirit, not knowing what things will befall them, but they passe not, neither is their life deare vnto them. For they are ready not to bee bound onely, but also to suffer for the name of the Lord Iesus. Nothing can bee too deare for him; who hath done so much for them. And yet (obserue me my Child) before they will goe into y face of persecution, they will haue as sure a warrant as Iacob had to meete his brother Esau. Lord which saidst vnto me, returne, & I will deale well with thee. And hauing this, nothing can bee too deare for him; who hath done so much for them, neither Goods, nor liberty, nor life, now into the face of this Esau they goe, and behold! to the admiration of beholders; the sterne face of this Esau is changed, (there are presents sent before my child.) The face of persecution is vnto them now no other then the face of God, & behold! in stead of blowes kisses. This is as strange as was the healing of the waters, & indeed, the waters of affliction are healed, to the children of God; and shall neuer proue deadly vnto them, it is like Samsons riddle, & none but the children of God can vnsold it. Onely they with Samson can find swarmes of bees & honney too in the carcase of a Lion. But marke Child. Samson goes not down to meet the Lion; the Lion roars vpon Samson in the way, then the Spirit of the Lord came mightely vpon Samson, & he rents him as if hee would haue rent a kid. There came a Lion and a Beare; & takes away a lamb, out of Dauids flock, he shall not keepe it, Dauid goes after and getts his lamb againe, yea he shall deliuer it out of his very mouth, now he riseth against Dauid too; but little Dauid shall haue strength, to catch him by the

Ezech.  
16.14.

Gen. 32.  
9.

1. Reg.  
3. 11.

Iudg 14.  
5.

1. Sam.  
17.34.  
35.

2. Cor.  
72.

Ierem.

Micah.  
5. 7.

Nam.  
24.9.



2. Cor.  
12. 10.

the beard; to smite him and slay him too. The Saints will neuer thrust themselves into the mouth of the Beast, they haue more wisdom then so, but when the Harlot will play the Beare, and the Lion, with them, as many times she doth, she is forced in spite of all hir mallice, to yeld them honey, & it proves so sweet, that they shall take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ his sake, whose power, doth so rest vpon them, that when they are weak, then are they strong. How sweet shall the waters be when the Lord hath healed them? What pleasant fruit shall grow from a bitter roote when the Lord hath watered it, or hath changed his nature? Tribulation shall worke patience; patience experience; experience hope; & hope maketh not ashamed, see what kisses are here; I shall be more particular, anon. I haue to doe with a child, a child not in years but vnderstanding, the Harlot will keepe thee so; the Lord shew thee his deceit, I goe on in the Generall. That both life and goods & liberty are to be kept, yea & to bee improved too, till they stand in competition, with the promise of the Gospel, & now that they doe, wee haue our warrant what to do, & our woe too if wee doe it not; and to the Saints the choice is easy, neither are their liues now deare vnto them, it is now necessary, say they (the loue of Christ contrains them, that wee goe, not that we should liue. O! (my Son) how faine would I haue thee rightly vnderstand this? why know my child, these doe not thrust themselves into danger, as they will not cowardly auoid it. They dare not pray for persecution, against it they may; that they may not be hurt of it they do; nay in this particular, they wrestle with God, for they know that this Esau hath a stearne looke; & there must be much adoe to gett kisses from him. Aske thy selfe (Child?) whether a good son, doth not quake to see the rode in his fathers hand, though perhaps but to beat a seruant. I tell you Child; they will not they must not cast the crosse, of what kind soeuer in y way: but in y way they will goe, & if they meete with it, as twenty to one but they shall; either in one kind or another (for their way is drawed with it) balke the way; they

will not to present the crosse, but vp they take it as the man the sleepe, and after Christ they goe, counting it exceeding ioy. Thus much for y generall, now more perticularly; how faine would I haue my Child againe? their bodies are the temples of the Holy-Ghost, thou knowest it my Child, the Scripture saith so much, thou readst them, I know thou readst them; my Child will not let the Harlot put out his candle; or take away his lampe, in a darke night, for then thou must needs fall vpon the bedd of hir fornications, for she hath a faire tongue, but my Son doth keepe his lamp by him, I know he doth; why then thou must see by this time, that the bodies of the Saints are the Temples of y HOLY-GHOST; they dare not, they must not, whip them, nor scorch them, nor pine them; these are not the marks of the Lord Iesus; Who required them at their hands? They know y the sufferings of Christ must abound in them; if they looke to haue the consolations abound through Christ: They know that they must beare about, in their bodies, the dying of the Lord Iesus, that the life of I E S V S may be made, manifest in their bodies, knowing well that there is a false penance, and a counterfeit Martyrdome, my sweet Child, they neuer were, nor neuer will bee their owne tormentors. Their bodies shall bee deliured vp to the whip, & to the candle &c. they will not giue themselves one stripe, their penance is a more inward thing, it must needs bee so, it doth come from an inward cause, but a Bonner must doe it, & let him doe it, as often as the Iewes whipped Paul: let him giue as many stripes too, hee will bee weary anon, nay if his breath hold let him make the number euen, they will goe away reioyceing. A Tirrill shall doe it; (vnlesse our English Mutine, will in an holy indignation & reuenge, burne that haud which had subscribed, to that which would haue destroyed the whole body and soule too.) And let him doe it, but ROSE ALLEN hath an other fire within, euen zeale vnto the trueth, & this burns so within hir, that outwardly, shee feels but little paine. A stony-hearted keeper shall doe it, whose charge perhaps is as hard as hee, & let him doe it, they haue a meat which the keeper knows not of, they liue not by bread alone, yet if the keeper

Psa. 119  
v. 105.

2. Cor.  
1. 5.

2. Cor.  
4. 5.

Att.  
Mon.  
p. 1854.



Ephe. 5.  
27. 29.

keeper bee so keind as to giue it them, they will take it for they will not hate their owne flesh, but in due time and place nourish it and cherish it, as the husband the wife, and the Lord the Church: these know not (my Child) what to make of that for euer austere liuing in penance for sin. But they are very well acquainted with a sorrow for sin, & affliction of soule, which as hath been said, is an inward thing, comming from an inward principle, and this is such that it doth not onely make them abstaine, from meate, but some tims with Dauid, to forget to eate their bread, or if they doe remember it, to mingle it with weeping. Then they be such (my Child) as fast too and fast often, not resting vpon it, as an essentiall part of Gods Worshipp, but as a notable healep and preparatiue thereunto, fitting them for that wherein they are abundant, prayer, ioyning that with it knowing that som finnes will not bee cast out without it. And thus they doe for a time, nor defrauding themselves ouer long: least they should bee found to neglect their bodies, which must bee cared for, that they may bee seruiceable. they doe my Child, they must somtims sett a side their water, & vse a little wine for their stomacks sake, & their often infirmities; somtims a bitt of flesh on the friday, & an egg on the saturday, to the pure, dayes & meates are pure; but still respecting the maiue, that they bee seruiceable to God, & his Church, whereunto they haue euer so wakefull an eye, knowing well their season when to keepe vnder their bodies, & to bring them into subjection, least at any time or by any meanes, they should bee reprobued. This they doe frequently but by no meane resting on the outward act. That is but the carkasse, but ioyning many excellent works with it; breaking of their sins by repentance, y is a principall thing, for now their worke is accepted. Dealing their bread to the hungry; that is another: feruent prayer that was in the first place and now it comes againe to bee considered a part, what thou maist know, that we haue them who pray too & pray much: but first marke my Child, vpon all these, the doore is shut, knowing they haue a God that seeth in secret. These are they, who are frequent and frequent in

1. Tim.  
5. 13.

prayer, carried vpon the wings of faith, without the help of Saint or Angel, not by number but by weight which is vnto them as Soliahs sword to Dauid, nothing like that. Like the worthiest of Dauids wortheys, what difficulties doth it goe thorow? what waters of comfort doth it fetch? the time would faile me, I leaue it to a silent admiration. That soule on which the spirit of prayer, & supplication is powered can tell and none but that, it is possible for me and thee to admire that whereof wee haue no experience, I doe so, & see I am againe in Balaams rapture. Behold here they rise vp as a great Lion, and lift vp themselves as young Lions, they shall not lie down till they eate of the pray, and drinke the blood of the slaine. This is Moses hand lift vp, Amaleck falls before it. Hereby heauen suffers violence, they take it by force, God shall haue no rest elce. These haue their teares too, I say not all haue, nor all at all tims, it is certain my Child, there may bee a weeping heart, when there is a drie eye, as there may bee and often is a wet eye and a drie heart, all naturs, all constitutions are not alike, yet teares they haue, som of them Ieremies riuers, some teares to fill a bottle, some of them haue teares to couer the place they pray in, teares to water the couch. **M A R I E S** teares to wash with; teares to eat, teares to drink; teares to sow with; teares to water with; Esay. 16. 9. they haue their ioy too; but that as a Clusser of Grapes, in respect of the vintage, to refresh them traueling thorow this wilderness, light is sown for the righteouse, they know they shall reap in due time, therefore they faint not.

Come now my sweet Child, sett the penance of your Augustine, or your Capuchins, or Anachrit, I know not what name you haue for them. of a strickest frier, & compare it with the penance of these afore mentioned, & like Dagon before the Arke, it falls before it I know well you haue much bodily exercise you see many things, which haue in feed a shew of wisdom, in voluntary religion and humblaesse of minde. & in not sparing the body But are not many things in great estimation among men, & yet in the eyes of God & his Saints vile & contemptible. yet beggarly rudiments. Come wee Child to your

Numb.  
23. 24.  
Exod.  
17. 11.

Col. 1.  
2. 23.

to your voluntary pouerty, a thing your letter tells mee, thou doest much gaze vpon, to that parting with all, and casting themselves vpon Gods Prouidence. It is trueth child, the prouidence of God is a large and sure inheritance to his chosen, it supplieth Eliahs meate; by such a means as hee little looks for. It sheweth Abraham a Ram tyed in the bush, where and when he little expects it. But marke alwaies this is when ordinary means faile, God wilbee seen but only in the Mount, I must not, I dare not part with my bread in hope that a rauens will bringe me more, not giue away my sheepe with expectation to meete with one in the Bush. I perceiue thou knowest them, who haue cast away all, and liue in voluntary pouertie, choosing it rather. I promise thee, I know not how they will answer the parting with their masters goods, certainly they must needes fall short in their reckoning. Why Mother? may they not doe what they will with their owne? Their owne; let a Nabal say soe. Why wee are not our owne; much lesse are the things ours, which wee possesse; wee are but seruants, child, wee are but stewards and factours. The Saints though their affections are taken of from things below, nay in comparison they are but as dong, they haue the Moone vnder their feete, yet looke with what their master hath intrusted them, they will not part with, I warrant thee, but they will haue their masters order first; and this they haue not by any extraordinary way, but by ordinary; they are acquainted with their masters will wel enough, they know both where and when, to whom and what they giue, they are not one of Solomons fooles child, they know the way to the citie wel. Is it possible that he who is in trust with much, & hath the bowels of mercy too, should detain it, for want of his masters order. See here mournes the widdow; there cries the fatherlesse, this backe is naked, that bellie pinched; looke yonder steward, there are many families in caues & rockes, the sword of the enemy draue them, they came not thither voluntarily, I warrant thee, haue I trusted thee with much? lap it not vp in a napkin, thou seest the waters, there is my order, now cast thy bread; giue the

portion, giue it to seauen and also eight. thou rich and wealthy woman, say to thy husband, in case he be not so mindfull of my seruants passing by, say vnto him; An holy man of God often passeth this way, he takes a great deale of paines sure, It may be he serueth at the Alter, and yet cannot liue by it; he treadeth forth the corne, and for ought wee know, his mouth may be muzzled, let vs make him a little chamber. I pray thee, and let vs set for him there a bed, and a table and a stoole, and a candlestick, let him not want his conueniences, hee will labour the more cheerefully, well done woman, let him not, there is that scattereth and yet increaseth; and there is that withholdeth more then is meete, but it tendeth to pouerty. The liberall soule shalbe made fat: and he that watereth, shal be watered also himselfe. Nay I tell thee farther, your workes of mercy done in a right manner haue an ascending power in them, as well as your prayers, & an attractive too, let him not want his conueniences, thou doest well vnderstand my order, haue I giuen thee but little? away with those 2. mites, let thy extreame pouertie abound vnto a rich liberalitie Thou poore widdow that thinkest there is no way but one with thee, fetch this seruant of mine a little water, that thou wilt readily doe, nay but bring him a morsel of bread too, as scarce as it is with thee; make him a little cake euen out of thy handfull, thou wilt refresh my seruants bowels. I will remember thee; Thy handfull shall be blessed, so shall thy oyle too, thou and thy child shall haue enough. I can doe much for them that trust mee; I neuer faile them, doe it woman, the saints doe beleue and trust their master, they question not his sufficiency I will warrant thee, they will distribute and giue to the poore, they wil be mercifull and they will lend, and yet do they measure their affaires by iudgment, and as becommeth the wisdom of the Saints. They know that charitie must haue an eye within doores, all must not goe forth. They know full well, that hee who biddeth them part with their coate, giues them leaue to keepe one for themselves, he that chargeth them to helpe others, doth giue them that wisdom as not to leaue themselves helpelesse; He that hath gi-

2. Cor.  
6.19.

2. King. 9  
4.8.

Prou. 12  
24.35.

Act. 10.4.

1. King.  
17.

uen them wherewithall to shew mercy to others, giues them that care as that they doe not come to craue mercy from others. Since their master hath intrusted them as stewards in his house, to giue euery one their portion, they will carefully doe it, knowing withall that the same master alloweth them, meate, & drinke, & cloath, I meane a Iacobs competency; Let the children stand aside a little, it may be your Hermit is not one of that number, & therefore he dares not keep his goods. Well then wee will suppose him but as a seruant in the house, waiting vpon the children, yet when the children haue done, may hee sit downe if it please him, it is his good masters bargin, and it shall be his shame, if when his Master allowes him it, he will refuse, or sit downe naked. Marke (my good Child) that thou maiest not admire this voluntary beggery, I say the Lord his Master gaue that Hermite (whom now thou admirest, because he hath throwen away his goods) a right vnto the creatures, at least as a seruant in the house, and he should haue bene well aduised not only how he vsed them and kept them; for there was not all the danger, but how he parted with them too, there lieth as much I haue giue you the hearb of the field, saith the Lord. **MOVNT SEIR** I haue giuen to the children of Esau for a possession; let his brother Iacobs posterity take heed they medle not with a foote of it, what they haue they must haue for their money, if Esau will part with it for nothing, or giue away all in hope his mercifull brother will releue him, he may; but let him looke to it. Seest thou then my child, this Hermit, call him by what name thou wilt; hath he cast away his goods as the creple his cloake? Let him looke to it, they were his masters, who gaue them him to vse, and he must come to his accompt; Seruant what hast thou gained? I haue cast them away Sir, I doubt that wil not bee a safe answer, let him looke to it, I will not aduenture my talent so. But they are gon & doth he now thinke hee hath denied himselfe, because he hath denied himselfe these, & they are gon; Why child, his sins may be as close as euer they were, his goods were neither his right hand, nor his right eye I warrant thee. If so, they had not borne so easily part-

ted with. Alas a little money is easily turned ouer board, when the Philosopher keepes som things that is dearer to him then that, that is nearer then his shirt or skin either. So doth that Hermit too, child it is a great venture else, but wee iudge no mans heart. Looke vpon him child, & I will tell thee what thou maiest discouer by thy eye, thou seest the cell or hole he lies buried in, doest thou not? why I tell thee child, he may as well deny himselfe that, nay the earth he stands on the aire he breaths in, the light he sees with, surely he might, as well as that liberty he might enioy, yea & is bound to aproue too, or those other necessities, which like a proud seruant he would not take when his rich Master offered them. But now thou my child fly these things, & learne the wisdom of the Saints; How should they pinch, where the Lord hath not pinched? how should they scant themselves, where the Lord hath not scanted? are then the creatures before thee and me? Through our Masters bounty, and rich liberallity they are so, well then my child, wee may eat of the fat, and wee may drinke the sweet, and wee may cloth our selues with the wool: so the vse of them is ours (our masters pleasure is so) are we but as seruants, and shall not abide in the house for euer; the abuse of them whether in not sanctifying them by the word and prayer, or not sending portions vnto them, for whome nothing is prepared or in not vseing our liberty so as wee giue no occasion to the flesh; or in what kind soeuer; is ours and is set vpon our scoare, and without repentance shall in the end make for our great conuincement; I haue done these and these things for thee, wherefore then hast thou despised the commandment of the LORD: to doe euill in his sight? Here is a conuincement indeed, let vs looke to it child, if Gods daily renewed mercies lead vs not to repentance, causing vs to renew our obedience, they will in the day of our reckoning make vs speechlesse, if they bee not as loadstones to draw our iron hearts vnto God; they will proue in the great day of the LORD, as a heauy weight to crush vs in peeces. This deserues our care, let vs looke to it; least our meate and drinke make vs vncleane, and our owne cloathes, filthy. Thus my child, I

Nehem.  
8.10.

Galat.  
5.13.

thinke



thinke thou knowest now how to iudge of voluntary poverty, I may call it beggary. I haue more yet to say to bring thee out of liking with bodily exercise, will-worship, and these assumed, not commanded seruices, not only shewes and shadowes, but such as hold the heart contented, without the trueth, for what can please the heart, better then somethings of its owne chuting; which shall not bee so sharpe (I wrarant thee) but that he may keepe vpon the lees, & detain it's old sent still. O my child, let but thy heart once goe a whoringe this way, it is strang, how it will dore vpon these things, as a harlot vpon his louers, no cost shall bee thought too much; riuers of oile shall goe, no trauell too longe; a thousand miles on pilgrimage if you will. No paines too hard, no pennance too painefull, the heart will as easily turne in vnto these things, as the Israelits were perswaded to retorne into Egypt; or SISERA, persued by Barak, intreared to turne into Iael's tent. Alas child any tent will serue the turne for a time, to take a little milke in, and so to bring it a sleepe, when like a wearied child, it is willing to rest, or like a persued SISERA, it would faine be at quiet. A Cloister may serue the turne; a Selb, a Crucifix; a stripe a pilgrimage; a little holy water; a dirige; an Aue-Marie, let the heart but haue a Saint one its side, or a pardon about its neck, and what can hurt him. O child! why dost thou gaze vpon these things? what is this? but for thee to make lies thy refuge? & vnder falshood to seeke to hide thy selfe, for what are these? or any of these? or ought else, of these assumed seruices, but like the Harlots wiping his mouth? or Pilate's washing his hands. Good child fall not a sleepe here, or if thou hast in these IAELS Tents taken of the milke, and it's pleasant vnto thee, yet for thy soules sake, keepe thy eyes waking. for behold a stronger then Barak pursues thee, iudge-meet well hee also lay to the line, and righteoufnes to the psummet, and the haile shall sweep away the refuge of lies, and the water shall ouerflow, these hiding places, and thou shalt not stand when the ouerflowing scourge shall passe ouer, thou wilt bee troddē downe by it: for the bed is shorter, then that a man can stretch himselfe on it, and

the couer narrower then that he can wrap himselfe in it. Good child sleepe not. How willingly would a poore mother keepe hir child waking; when if he sleepe, his sleepe would proue an iron sleepe, he will neuer wake againe. How shall I indure the death of my Sonne? O harke vnto thy mother child! that would faine keepe thee waking, that so discovering thy danger, thou maiest get forth of thy IAELS tent, and take sanctuary at the rockes, the mighty god of this saluation, I tell you child a thousand stripes on thy body, cannot deface the print of one sin, that is writ with the pen of a diamant, as many knockes on thy breast, will not soften thy hard heart, which is as an adamant. All your holy water not sprinkled, but powerd till the challace be drie, will not wash away one sin, it is as the spot of a Leopard or as crimson of deepe die in the woole and in the cloath. The Harlots wiping his mouth will not serue hir, nor Pilate washing his hands; nor Elishas staffe, a man may bee at great coast, he may part with riuers of oile, and yet his countenance looke neuer a with more chearefull in the day of the Lord. He may kneele till the stronge men are weary, yet may the heart continew still stiffe. Hee may goe on pilgrimage to this saint, and the other relique, yea and bare foote till he pinch his seate, & prick them too, yet may he bee neuer the nearer heauen, his heart may remaine vntouched still, nay it's certaine child, that nothing is a greater enemie to true mortification, then the counterfairs, nothing holds a man off more from the power, then loue with the forme, nothing more preualent then these Iaels Tent's to rock thy heart in security, and to keepe it in it's owne heardnesse, till a dart strike thorow the liuer, and a naile the temples: the Harlot will neuer cense the heart, if she thinks to make all cleane, by wiping his lips. Pilate shall stand guilty of inoent blood for ever, because hee thinks he is cleare of it, now that hee hath washed his hands, the blood stickes nearer then so; the Prophet will neuer be sent for, if his staff will serue the turne; But when a man looks on his sins, as those that put to death the LORD of GLORY: or as that speare which pearced his sides, & so is pricked



pricked at the heart, and receiues the sentence of death within himselfe, this man now lookes vpon the true crucifix, his sinns are alway before him. Will yee now put on this man, all your Sauls armour? alas! it is but cumbersome, neither will it keepe out the pibble, but his assault is inward, will you giue him some of your Balme? your holy water; your oyle; your daubinges; you are phisicians of no vallee. All his money is spent, vpon trifles already & yet the bloody isse remaineth. Wil your pope now freely giue him his pardon? since all his money is spent; Alas he knowes he shall goe soorth from thence ashamed, and with his hands vpon his head; the LORD will reiect those confidences. What would this man haue? I maruaile what seekes he after? A ranfome fure. A pardon. And if he get it he must haue it, without money or money worth, he must be brought to a keind of beggery in himselfe, to a keind of nothing; to a worse then nothing. What should a sound man doe with a Phisician? A whole man with a plaister? an vncondemned man with a pardon? he is so, he is emptied now of one of his greatest enemies, himselfe, he leaneth vnto nothing within him nor to any earthly thing without him. Now compare the penance of your Capueine, Franciscan, or Dominican, who will not part with his hole, for as much land as the little bird flieth ouer, nay he hopes that his contentednesse in so little a place on earth, shall procure him a large mansion in heauen, though he bee a thefe here, not eating his owne bread, because he worketh not with his hands. I say compare his voluntary religion, his humblenesse of minde, his not sparing the body, all his bodily exercise, with this mans penance, if I may call it so, and it wilbee no more, like vnto it, the Harlots wipeing the mouth, is to the clenfing the heart, then Pilats washing his hands, to the purging his conscience: I say no more like it, then Elisha's staffe is to Elisha himselfe, then SOLOMONS nedle worke, to the little lillie. I meane then art vnto nature. There is but imitation in the one (my child) art is but natur's ape, zhere is life in the other, all the power in the world cannot produce it. And obserue it, the effects of that mans

penance, and this mans sorrow, are as different, the one seekes after trifles, & bables, such as neuer pleased any but children and fooles, empty thinges, lies and vanities, for as the wound is, such is the remedy; The heart was neuer touched, the other labours after the one thing with is necessary, and nothing will content him, till the Lord hath reached forth his hand of mercy vnto him, & thereby inabled him, to reach back his to the Lord, wherby he receiue blood to iustify him, and water to sanctify him, for his hand of faith doth not only receiue, but also purgeth the heart from all dead workes, it doth not only take, but it doth also worke by loue, behold now the ioy and peace of this man, at what ease doth he now lie? let vs looke vpon him. Per haps we would set vp a Tabernacle by him nay certainly wee would continew with him for euer. Hee finds his bed large enough for his wearied body to rest vpon, the plaister great enough for the wound, the couering large enough to wrapp himselfe in, and now heare him what hee saith, Lord vnto mee thou wilt ordaine peace, for thou hast wrought all my workes for mee, The Gods shall bee multiplied, their offerings I will not offer, nor make mention of their names, within my lips, but I will remember thee only and thy name, thou art the portion of my inheritance, & of my cup, thou maintainest my lot, the lines haue fallen vnto mee in pleasant places, yea I haue a goodly heritage, I will blesse thee O LORD who hast giuen me this counsell, for now my heart is glad and my glory reioyceth, my flesh also shall rest in hope, for thou hast not left my soule in Hell; thou hast shewen mee the path of life, in thy presence is fulnesse of ioy, at thy right hand are pleasures for euermore, O my child come, & see the comeliness of this man now, through the bewty the Lord hath put vpon him, & as he is such as the Kings Sons, thou hardest of them euen now, and thou didest obserue their practise: Come away my child, cast of all those dead workes, which thou doest eye so much, & learne what the Lord requires at thy hand, surely not thousands of rams, nor ten thousand riuers of oyle, nor the son of thy body, for the fin of thy soule,

Esai. 26.  
12. 23.

Jerem.

2. 36. 37.

Collof.

2. 18. 23.

1. Tim.

4. 8.

Prou.

30. 20.

2. Kings

4. 39.

Hebr. 4.  
24.  
Micah.  
6-6, 7, 8.

but to breake of thy sins by repentance, and that there bee an healing of thine errour, to doe iultly, & to loue mercy, and to walke humbly with thy God; approouing thy selfe as the child of God, not by these assumed seruices, which will not hold weight whē righteousness is put to the scale, but as the Saints doe by purenes, by knowledge, by long sufferings by kindnes, by the holy Ghost, by loue vnfained, by the vvord of trueth by the power of God, by the armour of righteousness, on the right hand and on the left. Oh my bowels doe yearne vpon my child, my heart is enlarged? Thou art not kept strait in me (my Son) but I am kept strait in thee. Thou maiest plainly conclud, by vwhat is said see how dearly my Mother loues: yea and the Lord knoweth too, who is trueth it selfe, that my desire of thy returne hath no lesse loue in it, then it hath saftey too, for I wish aboue all things that thou maist prosper: and bee in health euen as thy soule may prosper. Returne then my son; returne my son, my son. And that thou maist make hast for a mothers affection, thinks the shortest time longe, I will quit thy argument, which thou thoughtest fit for my capacitie & indeed it was so, with an other as fit for thine, for thou art but a child yet, and knowest nothing as thou oughtest to doe: And I know it shall fall as right, as thine did, but then with a different effect. Thine did but soile the forme of godlinesse, that was amongst vs, the power was not touched, the trueth remains the trueth still, & wilbee iustified of hir children, mine shall take away the trueth and power you seeme to haue, and shall tell thee plainly, there is none indeed, come then child, harken while this argument smites the Harlot this once, I will not smite hir the second time, for I shall labour to driue the naile to the head, & to fasten hir to the ground with it, that she rise not againe, and all this my child in a cleare affection to thee, that so I may get thee out of hir rent, and free my selfe from the feare, and thy selfe from the danger, of hauing that other naile in thy Temples. Harken then while the wiles and deceits of this Harlot are discouered vnto thee, these are plaine by what hath bene saide, by hir name and by hir practise, as

hir name is, such is shee. Or how crewell she is towards thy poore soule, that doth likewise appeare, by hir willingnes thou shouldest be deuided, & so maist plow in two furrows, serue God and Baal. Nor this, how she would poison thy yong years with the doctrine of diuils, that thou maist kill thy king and bee sainted too, nurrering thee vp as it were with blood, though closely, that when further yeares come, thou maist with greedinesse seeke the prey, and like a bloody whealp of a fierce lionesse, thou maist take & spoile not a few, these things are bloody thinges, they must bee so, they come from a bloody beast, but this is not all. My endeouour is now to bring thee in hatred with the strumper, for I shall pluck of hir vizard, which being made in some thing a more accurat manner, hath beguiled many, and those too, who seemingly are the children of trueth, but indeed haue not receiued the trueth, in the loue of it, therefore they fall away, and I shall plainly shew vnto thee such an vgly face, as being looked vpon with a cleare eye shall put the beholder into a feare, & wonder too, that there could bee any, that would doate vpon it. I shall then, as it were pluck downe a partition, and shew thee the Harlots abominations in that place; I shall then pluck downe another, and thou shalt see what is done there, what shee doth in the darke, and in the chambers of hir imagenary wee leane to him, whose eyes do behold the most secret paths of man. We will follow hir such a way as is plaine, & beaten wee cannot mistake hir footing, none but the Harlot and hir instrumēt euer trod in it, the path of trueth is peace, and all hir waies righteousnesses. The strumpets path is pained with crewelty, and hir footsteps drop blood. Now looke child vpon the beast, shee hath not only made the nations drunck with the cup, of hir fornications, but shee is likewise a filthy swine, drunck with the blood of the Martirs of the Lord IESVS: looke vpon hir, what an vgly face is there? now looke vpon hir hauds child, thou shalt see them red with the blood of the Saints, so are hir cloaths too, can here be trueth, child? can here bee trueth? it cannot bee, why my child, hast thou not heard (though thou art but

ch. 3.2

Anno  
1572.

Acts &  
Mon.  
1547.  
1548.

Acts.  
Mon.  
1564.

but as of yesterday) hast thou not read how that great whoare one of the dragons instruments, persecuted the woman, and cast water like a flood after the woman, flying to saue hir selfe, witnesse that little booke of Martyrs Heb. 11. Why my child, aske the later times, & they shall teach thee, enquire of thy forefathers, & they shall tell thee & not only the whoares cruelty, in the city of ORANGE, or of that in ROANE, or that in DEIPE, but hee will tell thee of that horrible massacer in PARIS, where the bloody whoare and hir instruments went forth like a distroying Angel, & within the space of three dayes or little more cruelly murdered aboue, ten thousand, and all this after a marriage feast. Can here be trueth (my child) I assure thee thee hath killed the mother vpon the child. witnesse that lamentable Tragedy acted in Garnsey, where the infant, bursting from the mothers wombe in the midit of the flame, and taken from hir, was by the whores instrument sacrificed againe to the flame, there to receiue it's baptisme, cursed bee their wrath, for it was seirce, and their rage for it was cruell, into their secret let not my sons soule come, nor let thy glory bee ioyned with their assemblies, for in their wrath they haue slaine millions, and the instruments of death were in their habitations. Wilt thou looke nerer into thine owne country, why then see our Marian dayes, I know my childs eyes will stand with tears, what prisons were empty? what racking? what tearing? what whipping? what scourging? burning? what bone fires were made of the blood of the Saints? Cursed be their wrath for it was cruell, and their rage for it was seirce, come a little nearer (child) yet, perhaps thou maist discern thy owne preseruatiō though then in thy cradle, hast thou not heard of our fast of Nouember? I know thou hast. I must now take a little leaue, I assure thee, I thought that after that very day the name of a papist would presently haue rotted, & that the stinke & stich of it would haue gon ouer all the earth, and surely it did, and doth so, & it is vsuauory in the nostrills of the very heathens, and would be so vnto all, but that these Iaels Tents afford so much sweet milke, where with to bringe the heart a sleepe in security. But

my child; thou dost remember this day, dost thou not? thou dost; why then thou standest amazed at the bearkly cruelty of the whore and of hir children, and at the exceeding loue, and super-abundant mercy (words are too scanty) at the admirable kindnesse of our God. Tell me for thou shalt bee iudge, was not our land at that time compacted? as it were into a compendious body, which was to sit in Parliament, as the representatiō of the whole land, and now had it but one necke? had not the whore & hir instruments, watching their opportunity, and finding it, laid this neck as vpon the blocke, that they might stricke it of at a blow? A blow indeed, whose rage would haue reached vp to beauen, which would haue sent vp the body's of men, like the sparckles of a smiths forge, and haue made as many diuisions of each, as there are sparckles, cursed bee their wrath, for it was cruell, and their rage for it was seirce. But my child sees the goodnesse of God too. There was now but a step betweene vs and death, the graue was opened, wee were brought to the brinke, and miraculously snatched from it, for the Lord staid the blow, like Abrahams hand, and wee are all at this day, like brands taken out of the fire, euen thou too in respect of thy naturall life, he that is sufficient for admiration or thinks either. Let him consider this, here is matter for him. But thou my sweet child, O my bowels yearne vpon my child, if thou canst not sufficiently admire the one, as indeed thou canst not, yet for euer detest the other, let thy soule neuer come into their secret, let not thy glory be ioyned with their assemblies, the instruments of cruelty are in their habitations, now tell me, can here bee trueth? Child can here be trueth? it is impossible, why child, here is nothing but fire and sword (I know well that the Harlot hath hir foxes skine too, I wott well my child, I wot well) but if that will not serue, then like a hungry lyon, she teareth to peeces & deuoureth at once. Obserue now (good child) for thy soules sake marke, the paths of trueth, all hir wayes are peace, she goeth plainly and quietly nor like a boisterous winde, that would rent the rockes, but with a soft voice she sinkes into the heart with meeknesse wel knowing



1. Tim.  
6.11.

the temper of it; I will shew thee, trueths weapons (my Child) I pray thee obserue them well there are none like them, not instruments of cruelty, I warrant thee, meeknesse, gentlenesse, longe sufferinge; if at any time, or by any means (except fire or sword) that the whores marke trueth abhores it, she may win the people to hir. Obserue further yet Child, is this trueth opposed? as indeed she is, too much, too much, that's trueths destiny (my Child) not hir fault, is she tossed & tumbled, & hurried? see hir temper & thou wilt admire hir, & for euer detest the Beast, how doth she follow after righteousness, Godlines, faith, loue, patience & meeknesse? Is she hurried and at length brought to the slaughter? she is so. That shall make hir light breake out as the noone day, she knowes it well, see my Child hir temper still, & behold in it y<sup>e</sup> paterne of y<sup>e</sup> saints. Thou hast seene a sheep brought to thee slaughter? I know thou hast so goeth trueth. Thou hast seene a lamb before y<sup>e</sup> shearer, hast thou not? so stands trueth, Christ hath giuen hir a lesson euer his owne example, she hath learnt it, she openeth not hir mouth, I warrant thee; I would not thou shouldst leaue trueth's temper yet, for I hope that by feeling hir pulse, thou wilt assure thy selfe she is of a sound constitution, and plainly discover the contrary, she is so far from fier & sword, or any such cruelty, y<sup>e</sup> she followeth peace with all men, as far as is possible; she is no stricker with the fist, no smiter with the tongue (there's a smiting with the tongue my Child) but hir tongue is bound to the peace, & good behauiour, I will shew thee hir children as like the mother as may bee, good Child obserue their carriage, being reuiled we blesse, being persecuted wee suffer it, being defamed, we intreat; why this is the strangest relation as euer was heard of, it is indeed, and neuer to bee found but amongst the children of trueth, shall I parallell it? it may be; I may in Dauid, & yet shall make a Sauls heart melt, Dauid hath the skirt of Sauls robe in his hand, his heart smits him for it too, he cryes out to Saul, what gesture vseth he now? he speakes to his persecutors, what gesture should he vse? I hope Dauid may stand vpon his points to Saule now; the wilder-

nesse of Engedi, or at least the advantage Dauid had of Saul in y<sup>e</sup> caue, makes them equall, doth it not? O by no means Child, Saul is y<sup>e</sup> Lords anointed still & Dauids Maister too, & if Saul doe but cast his eye backe vpon Dauid, of goes Dauids hart, I warrant you, he stoops with his face to the earth & he bowes himselfe, there's Dauids gesture, What is Dauids voice? What titles giues he to his enemye, who hunts him like a Partridge? Why, not very pleasing ones sure, are they not such as coller & rage laide vppermost? oh no, heare them; my Lord the King, y<sup>e</sup> Lords anointed, my father speakes Dauid, what is y<sup>e</sup> matter of his words? Wherefore doth my Lord heare meus words, (saying) Dauid seeketh they hurt behould my father, see yea see the skirt of thy robe in my hand. I might haue had thy head as easily. But I would thou couldst see, how my heart hath smitt mee for cutting of the lap of y<sup>e</sup> coat of y<sup>e</sup> Lords anointed O heare yet further my Lord Saule. I am much displeased with thy chamberlin ABNER whom thou hast made the keeper of thy head & were I iudge in Israel he might perhaps lose his own head for it, he is worthy to die, but at y<sup>e</sup> least he should out his office, he is too sleepe for y<sup>e</sup> charge. Why so? because he hath not kept his maister the Lords anointed, how doth that appeare, why ABNER may see here, & my Lord Saul may harken, though ABNER be a valiant man & who like him in Israel, yet is he not fitt to be the keeper of the head of y<sup>e</sup> Lords anointed they must haue a surer watch then so, why I tell thee Abner & heare thou me, thy Maisters head was in great daunger this night, & thou laiest by him sleeping, for now see where the Kings speare is, and the cruse of water, are they not in my hands? Why they were this night at thy Maisters bouldster: & was not thy Maisters head vpon it? certainly Abner. & let my Lord Saul heare, had but a Philistim come in, or but a halfe Iesuited Israelite thy Maister, though the Lords anointed had bene smitten to the earth at once there had not needed a second blow, & his head had gon with the pott and speare, but a Dauid came into your camp this night, a poore persecuted flea indeed one of trueth's children, & God forbid that he should stretch forth the hand,

against

1. Sam.  
24.9.



against the Lords anointed or suffer it to bee done. Why he was no more able to hurt, then a dead dogg could bite, and therefore art thou O Lord my King, & thou also Abner alieue, at this time, & your eyes may behould both, the speare and pott, that was so neare thy Masters Pillow, & my Maister Saul may heare my voice too, and now I hope both my Lord and Abner from this very day will euer bee able to discearne trueth & innocencie, from wickednesse which euer proceedeth frō y<sup>e</sup> wicked man, & be able to point at it too with the finger, (saying) there it is, and behold child, Saule, doth it, he knowes the voice of Dauid, & it meals into tears, & see what he saith, thou art more righteouse then I, thou hast rewarded me good when I rewarded thee euell, and now my Child, thou hast plainly seene trueth's guise, & hir childrens carriage how meeke! how harmelesse! Thou maist likewise discern the Beasts marke, & from whence wickednesse doth proceede, I know no motiue in y<sup>e</sup> World, except the secret working of Gods Spirit, more preuailent to cause, thee to come away, vnlesse thou hast not a Sauls discerning: Why now, what shall I say to thee my Son? I will take som of the following words, & apply them: changing them a little. Why doth my Son drinke of the whores cupp? dost thou know what poison is in it? or what euill is in hir hands? Now therefore I pray thee, let my Child heare the words of his Mother; if the Lord hath left thee to y<sup>e</sup> counsell of thy owne heart, which he may doe as not bound to the creature, a rebellions creature, & this is to be acknowledged, let him accept an offering, euen the calues of thy lips, y<sup>e</sup> he, who is the trueth would lead thee into all trueth, but if they bee the children of men who haue entised thee, & beguiled thy poore soule, which will likewise bee acknowledged, I will not pronounce the Lords curse against them, for I haue not Dauids spirit, but y<sup>e</sup> Lord be mercifull to the blind leaders of y<sup>e</sup> blind, and reward them not, after their dealing, for they haue driuen thee out this day from y<sup>e</sup> abiding in y<sup>e</sup> inheritance, of the Lord saying, forsake the rocke, euen the onely rock of thy saluation. & goe serue other gods, I proceed my Child as thy letter leads

mee, thou wouldest seeme to perswade thy selfe, thou art another Ioseph sent before, to prouide for thy mother and hir children, & were it so my Sone, & that now I haue heard from thee, let hir who hath the heart of a mother, & is acquainted with the yearnings of the bowells, say, whether she thinks not, although no wagen is come, that I would presently take my staffe, and trudge away, yea and not feele the weary stepps, though my legges bee old, this thought would still be better then wine to refresh me, I shall see my son before I die. But, alas, the case is different, how doth a beguiled heart deceaue thee, your Ægypt hath proued but an iron furnace to our Israel & at y<sup>e</sup> best a staffe of reede, I dare not venture my selfe, so, no nor yet, thy brother neither, though thou like a good Iudah wilt undertake for thy brother Benjamin, thy mother will not trust thee to bee thy brothers keeper, vnlesse thou couldest keepe thy selfe better, why should I be robbed of both my children? Alas Child I well know, your Ægypt is full of inchauntments, aske a mother now; & she will tell thee whether shee will venture a child as boies venture pins, & points, hazard too that they may finde one, she will not doe it (Son) a Child is dearer then so, againe Child, good Child harken, why should I send my Child ouer to you for bread? Why our staffe is not yet broken, it is Gods goodnesse, it is not, if it should bee, which our vnthankfulnesse threatens, what haue wee to doe with the broken reede of Ægypt, that would deceaue vs, wee haue yet store of bread (my Child) in our fathers house, rebellious children, wee are yea wee are, but through our fathers patience we haue it, & the children are fat and well liking vpon it, but if we werethrust out of dore, as wee haue well deserued it, yet we could not eat your Gibeonitish bread, which hath nothing to shew its antiquity but y<sup>e</sup> it is dry & mouldy; nor could wee goe to eate among the swine, Huskes, such emty things; wee doe daily pray Lord giue vs euenmore of this bread that if the Lord should be deafe towards vs, as he may iustly bee, he hath called to vs & we haue not harkned, how could wee expect that Baal could heare vs? I trust we should neuer seek to Eckron,

Amos  
8.11.

we know we haue a God in Israel, & we hope we shall not goe from y<sup>e</sup> li-  
 uing to y<sup>e</sup> dead, we know an Idall is  
 nothing, they that make him, are like  
 him, so is euery one that seeketh to  
 him. To speake yet more plainly; wee  
 haue Moyles and y<sup>e</sup> Prophets, & they  
 are read amongst vs euen to this day &  
 it is wonderfull in our eyes, & y<sup>e</sup> saints  
 see woundes in it, if we do not be-  
 lieue them, neither should we beleue,  
 though one were sent from your  
 dead vnto vs, certainly Child wee  
 should not. But to cut of all hope of  
 compassing ouer vnto you, & yet to con-  
 firme this hope of thy returne to vs; I  
 tell thee, besides that Christ hath set a  
 sword to stop the way vnto thee, which  
 in some causes may deuide betwene  
 Mother and Child, brother & sister,  
 there is a kind of gulf betwixt vs, yet  
 passable on thy part, that strengthe-  
 neth my hope, a gulf? is indeed  
 Child a gulf, why for? why there is a  
 sea betwixt vs, no lesse full of blood,  
 then that other is of water, how so  
 mother? why Child did I not tell  
 thee, what hauock the whore hath  
 made of the Churches, what threat-  
 nings she hath breathed forth, what  
 rivers of blood she hath shed, how she  
 hath killed and scourged & persecuted  
 the Saints and Martyrs, of the Lord  
 Iesus, that vpon hir may come all the  
 righteous blood shed vpon y<sup>e</sup> earth,  
 from the blood of righteous Abell vnto  
 the blood of all the Prophets, Apostles  
 and Martyrs, that haue been slaine  
 since. O Child what a sea is heare?  
 Certainly, he that hath any light will  
 not venture here, & he that hath none  
 walketh in darknes, & knowes not  
 where hee shall fall, & plunge him-  
 selfe. Well now Child, there is no  
 coming for vs to thee; thou maist to vs,  
 & how am I straightened till thou com-  
 mest? as long as thou art there, thou art  
 liable to hir plagues, & how great will  
 they be! Why Child thou seest plainly,  
 that in hir is found the blood of Pro-  
 phets, & of Saints, & of all that are  
 slaine vpon the earth & the cupp shee  
 hath filled to others; must be filled to  
 hir double how greates will hir plagues  
 bee? Come forth from hir my Child,  
 my sweet Child come forth, for liuing  
 there, thou must partake of hir sins, &  
 then must thou receive of hir plagues, &  
 how canst thou stand in that burning?

Oh! my Child thou art now in daun-  
 ger, indeed, thou art now in hazard, &  
 how am I straightened? Why I tell  
 thee, the sentence is passed vpon the  
 great whore, the execution hasteneth,  
 & though it be deferred, it is at the  
 doores, for can y<sup>e</sup> soules vnder the Altar  
 cry aloud and not be heard? O my child  
 come forth of hir, why dost thou lin-  
 ger man? wilt thou first know that  
 Egypt is destroyed? come away euen  
 before y<sup>e</sup> day breake, come away euen  
 before the dowe be leauened, & if thou  
 wilt in y<sup>e</sup> other sence, before the whole  
 lumpe be sowed, there is no lingring  
 Child, for Gods sake and for thy soules  
 sake come away, Why dost thou lin-  
 ger? my deare Child consider, other  
 sins speake, blood cryes, & here is not  
 Abels blood alone, he was but one, here  
 is the voice of bloods, euē of all, which  
 were slaine for the word of God, & the  
 testimony which they heald, O my  
 Child, what a thundering noise is  
 heare? Certainly the widdowes cry to  
 the vniust iudge, y<sup>e</sup> he would auenge  
 hir of hir aduersaries, was not so loud  
 & yet see though he lieth still for a  
 while, vp saith he I will arise, & auerge  
 this troublesome bawling widdow, I  
 loue my rest well, but behold there is  
 no remedy, I see she is resolved to  
 weary mee, I will vp, that I may be  
 quiet; for though I regard neither God  
 nor man yet I haue a great respect to  
 my owne rest, & I will vp and right  
 hir; And now Child I haue done with  
 thee, my words haue an end; & how  
 loth am I to leaue thee, or to cease in-  
 treating thee how doe my bowels  
 yearne? how am I straightened? but the  
 Lord hath heard my controuersy, &  
 who knoweth whether he may not  
 looke on y<sup>e</sup> affliction of his Seruant, &  
 bring thee againe, & shew mee thy face  
 once more, if not I am before him let  
 him doe with me what seemeth good in  
 his eyes, but yet before I leaue thee,  
 one thing I begg of thee, and since the  
 Son will haue the old Mother crouch  
 and bend to him, why see Child, a Mo-  
 ther will not stand vpon hir points, shee  
 will doe any thing to haue hir Son  
 againe, I doe begg one thing of thee, &  
 I begg it on my knees, it is this, that  
 thou wouldst rouse vp thy selfe, for  
 there is a great matter in hand. What is  
 that? Why the great God of heauen and  
 earth is at this instant speaking to thee,  
 & so

Matth.  
 20. v. 34

Son.

Revela-  
 tion.

Revela-  
 6. 10.

Exod.  
 10. 16.

Luc. 18.  
v. 6.

& so slow is man of hearing, that it is possible, for God to speake once and againe, and yet man may not perceiue it, alas what is mans speaking now? well Son, since thou hast notice of it, for thy soules sake rouse vp thy selfe; it is y<sup>e</sup> Lord my Child which brings whom the example of the vniust Iudge to thee, in his owne words rouse vp thy selfe (Child) the Lord speakes vnto thee, & he that speakes boare the eare, that thou maiest haue an hearing eare Heare what the vniust Iudge saith, & shall not God auenge his own Elect, which cry day & night vnto him, though hee heare them longe, I tell thee hee will auenge them speedily, there remaineth now but a little season, vntill their fellow, seruants also, and their brethren, that should bee killed as they were shall bee fulfilled, this the bloody, whore will dispatch, as soone as thee may, thee is about it, & thus shee treasureth vp

wrath against the day of wrath, & filleth vp the measure of hir iudgment which shall bee giuen to hir double; O come away from hir my deare Child, come hastily linger not, throue thy dowe vpon thy shoulders, there is no time to leauen it, & trudge away, & the Lord which can perswade IAPHETH to dwell in y<sup>e</sup> tents of SHEM; & if LOTH will prolonge the time in so eminent a danger, canst in mercy to him, cause him to come out of SODOME, before the brimstone and the fire shall fall, extend his mercy vnto thy seruant, seeke him out, who is gon astray & cause him to returne to thee, who art the sheeheard & Bishop of his soule, so shall I euer praise thy name, who hast giuen mee my Son againe, in whom I may haue comfort here,  
& through they mercy,  
ioy with him  
hereafter.

## FINIS.



### Prouerb. 19.

- 20 Heare counsell, and receiue instruction, that thou mayest be wise in thy latter end.
- 26 He that destroyeth his father, or chaseth away his mother, is a lewd and shamefull child.
- 27 My sonne, beare no more the instruction that causeth to erre from the words of knowledge,